

Aj grant us food sufficient for
mortals, and be-
stow happiness on me, my son, and my
grandson.

7. Injure not, ETJBBA, those, amongst us,
who are
old, or yonng, who are capable of
begetting, or *who*
are begotten, nor a father, nor a mother;
nor afflict
our precious persons.

8. Harm us not, EuBBA₅ in our sons, or
grandsons,
or other male descendants, nor in our
cattle, nor in
our horses. Inflamed with anger, kill not
our valiant
men; for we, presenting clarified butter,
perpetually
inYoke th.ee.

9. I restore to thee the praises
(derived from
thee); as a shepherd (returns his
sheep to their
owner). Father of the MAETJTS,
bestow happiness
upon me. Thy auspicious benignity is
the cause of
successive delight: therefore, we
especially solicit
thy protection.

10. Destroyer of heroes, may thy cow-
killing^
or man-slaying (weapon) be far away;
and let the
felicity granted by thee be ours. Favour
us ! Speak,
brilliant hero, ia our behalf; and grant
us₇ thon who
art mighty over the two • (realms **of**
heaven and
earth), prosperity.

11. Desirous of protection^ we have
said: Eever-
ence be.to Mm. May EUBEA, with the

MA&UIS,

them, in the form of a bull, on *Prithim*, the Earth, as a cow.

These stories "are, evidently, fictions of a ^x **much** later era than that of the *Vedas*,—being "borrowed, if not fabricated, from the —and may be set aside, without hesitation, as utterly **failing** to explain the meaning of those passages in the ***Vedas***^ which call the ***Mamfa*** the sons of